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FRANKLIN RAND, AGENT.

From the Christian Advocate and Journal.

COLLEGE EDUCATION—DUTY OF YOUNG MEN.

Mr. Editor,—All important changes, whether for good or for evil, begin with the young. Middle-aged men seldom retain the power to modify habits the growth of only a few active years, while even the opinions of the aged are for the most part unchangeable. Such are the safeguards which the wisdom of nature has provided in our nature against rash and hasty innovations. The indifference or opposition which zealous advocates of improvement are prone to regard as capricious or obstinate, is often but the result of a *vis inertia* whose proper function it is to prevent anomalous or exaggerated action. The greatest improvements may be only great evils, if they violate too grossly the proprieties of time and manner, and he may be a public benefactor who resists and retards, no less than he who promotes them. If reforms are made difficult and slow by this constitutional repugnance to change, they find in the same cause, when once they have been introduced, the strongest guaranty of stability, and a lasting influence. The tedious years, which must commonly be given to discussions, to demonstrations, and earnest appeals in behalf of any great public interest that has long been overlooked or neglected, are at length seen not to have been too many for a due preparation of the common mind for the reception of new and momentous truths, and the adoption of new and important changes. The season of delay often proves to have been but the seed-time, the sunshine, and the showers requisite for the production of the golden harvest. The argument and the exhortation which were lost upon the fathers, fell, as if by accident, on the listening ears of their children, and silently but surely insured an entire generation with new opinions and convictions.

This source of encouragement belongs peculiarly to the advocates of education. Whoever may fail to be convinced by their arguments, or moved to action by their exhortations, the ingenious aspirations of the young are certain to be with them. It is for the young that institutions of learning are established and endowed; and if they should be found wanting in spirit, and energy, and largeness of views, then all the sacrifices which have been made for the advancement of this object will have been misdirected. The responsibility of young men is inconceivably great; and if the theme were not true and exhausted, I would hope to urge it upon them with some good effect. In ten years more, they will be men, and men will be chief instruments in carrying out all plans of melioration and mercy for mankind. Within that brief period they will become the teachers of our schools, and the tutors of our academies and colleges. Their voices will be heard in legislative halls, though men so young may still be more fit for action than for counsel. All elections will be controlled by their superior activity; so that, if not yet our rulers themselves, they will make our rulers, and thus virtually decide the great questions that may arise, whether of peace, or war, or domestic policy. Pulpits vacant for want of ministers, or supplied by their death, will, within a dozen years, be filled by the men who are now boys at school, or debating whether they shall go to school; and none but young men are sent out, or can properly be sent, as missionaries. Within the whole range of human inquiry can there be a question raised more deeply significant than this—How shall these embryo lawgivers, and teachers, and divines—the future guardians of the public weal, and the pastors and messengers of the churches—be prepared to fulfill their high destiny? There will certainly be an immense demand for talents and virtues of every sort, but the foundations of usefulness and success must be laid in a thorough education. Every civilized and improving community is perpetually tending to a state in which high intellectual culture is an indispensable qualification for all professions and positions favorable to the exercise of extensive influence. Ignorant, untaught men may, for a long time to come, perhaps always, find their way into high stations, but these will not be to them posts either of honor or influence. Whoever bears the titles, or bears away the emoluments of office or position, the real source of influence and moral power is in the cultivated intellects of the clergy and the humblest schoolmaster and elementary teacher, who, by their appropriate duties, contribute easily more to the formation and control of public sentiment, than the more empty denagogue, whose accident or dishonest arts have exalted to the Senate, which he disgraces and dishonors by his rapid declamation. No error is more prevalent or mischievous than that which leads the aspiring youth to regard political distinctions and offices as highly desirable. This low ambition exerts a malign influence upon our young men. It sets them to work upon an unworthy motive, and gives a wrong direction to their efforts. The true end of education and of life, so far as the individual is concerned, is the highest improvement of the intellectual and moral powers; so far as the community is concerned, it is the best employment of those powers in doing good to our fellow creatures, and in glorifying God. Now these ends are often I think commonly more fully attained in the conscientious and earnest discharge of the duties of private and professional life, than by the incumbents of what are usually regarded more honorable and desirable stations. The teacher who has roused the dormant energies of half a dozen pupils, and given to them a virtuous direction, has done more for the well-being of his race than a conspicuous politician, who usually accomplishes during a whole lifetime. The faithful pastor of the humblest congregation commonly achieves more for the glory of God and the happiness of man, than a member of Congress, or a cabinet minister. The positions and pursuits which promise the greatest usefulness are precisely those which are the most easily accessible by all well educated men who are willing to labor, and are zealous for truth and righteousness. "The field is the world." It invites culture from every willing hand, and every degree of talent, and enterprise, and devotion finds scope for manifestation. There is no room for fear lest this high culture to usefulness shall fail, or be overdone. To the student, the young man, who has the heart to volunteer in such a service, and the nerve to qualify themselves for its duties by wholesome mental and moral discipline, we may safely announce "the Lord hath need of them." He has designs of mercy not yet half accomplished in this Christian land, and scarcely announced to three-fourths of the world. "The harvest is great, and the laborers are few." He wants sowers—he wants reapers. Let no one be over curious to know beforehand what part shall be assigned to him, assured that, in any event, he shall have work enough. No convinced and earnest soul ever inquired, "Lord, what wilt thou have me to do?" without having employment assigned him, and employment worthy a pupil of Gamaliel. No weeping Hannah ever vowed her first-born to God, and "took him up with her unto the house of the Lord," without finding for him some place, and some function honored with the divine approbation.

Thus far I have endeavored to show the imperative demand for well educated young men, and to remove some of the apprehensions which are likely to be felt by those who have proceeded so

far as to send out upon this field of enterprise an exploring glance. I have shown, I hope satisfactorily, that there is yet room in the vineyard for a host of well trained laborers, and that there is little danger of a superabundant supply. My remarks have been general, but the argument, and the exhortation, of which they are the vehicle, find additional force in their special application to the career of education in the M. E. Church. Upon our grievous wants and our overwhelming responsibilities I have before dwelt at sufficient length. I have also tried to inculcate the duty of providing more ample means for the education of our youth. I must not close these articles without appealing more directly to those for whom all this preparation is made, and who must, in the end, be the chief instruments of the meliorations sought for. Comparatively few of our young men are sufficiently imbued with the spirit of education. Hundreds there are, of the best natural parts, and the best dispositions, to whom it has hardly occurred that, by devoting a few years to intellectual culture, they might vastly augment their resources for usefulness and happiness. They have not failed to perceive our want of educated men, but have not thought of the very obvious truth, that it is for them, and such as they, to supply the want. If they shall shrink from the labor and sacrifice, if they lack the philanthropy, the zeal, and the high aspirations necessary for this work, it can never be done. The church looks to them—it can look nowhere else—in this emergency. Every argument which goes to demonstrate that it is the duty of each individual to provide the means of education, is equally conclusive as to the duty of her sons to avail themselves of the means provided. There are always enough of merely selfish motives to induce an intelligent youth to prefer the career which a liberal education opens before him to common pursuits. As a pecuniary question, it is the best investment he can make of so much money and time. In the new form which this gives to his capital, it is exempted from most of the vicissitudes and liabilities to which all branches of business are exposed; for the resources of a cultivated intellect remain unimpaired after mere pecuniary treasures have vanished, and the permanent wants of civilized society insure for them ample and worthy employment. It is also a consideration of vast moment, that the pursuits of an educated man perpetually and naturally tend to enlarge and improve his intellectual powers. If faithful to himself, he is constantly becoming a wiser and a better man—more fitted to understand and perform the duties of life—and growing evermore in the largeness of his comprehension, and the strength of his reason. This single consideration is enough to rouse the generous mind of youth to the utmost exertion, and to arm it against all the discouragements which beset this as well as other plans of life. After all, however, this great interest must be to those who acknowledge a higher principle of action than mere selfishness. It is also a worldly ambition. The young man who has not yet learned to recognize in the obligations of duty his strongest motives to action, has not yet begun to live in earnest. "How can I do the most good?" is the only question which a rational, immortal being should desire or dare to consider in settling his plans of life. Let every youth who has followed me through these essays put this deeply momentous question to himself, "How can I do the most good—how most honor God, and most bless the world?" Has he a good capacity, and good health—"a sound mind in a sound body?" Is he imbued with a love of virtue and of humanity?—Is he possessed of those powers, talents, which, with due culture, will qualify him for great usefulness? May he fit himself by patient industry to become an efficient co-worker with good men and with God in enterprises which promise the regeneration of the world. He has in embryo the elements of the truest greatness. His destiny, if he will have it, so will, like him to the beneficiaries of his race. Splendor of genius, high birth or position, wealth—these are not necessary to great usefulness, or true glory. They about as often bring evil as good on their possessor and on the world; while a fair mind, and high principles, and a warm heart, with an earnest, unalterable purpose to devote all to a good cause, will never fail of securing to their possessor an honorable rank among his contemporaries. These staple, essential conditions, honorable standing and usefulness, are not rare among the children of Christian families. God has sown the seed of all the virtues which he requires in his people very bountifully, but the culture must be theirs. Let every young man stir up the gift that is in him. Let him invite and welcome the impulses of a pure, ennobling ambition—the ambition of being truly wise, and of doing good.

In the early youth of almost every one there occurs a crisis, decisive of his character and destiny. Most persons pass through this critical period without giving heed to its instructive omens, and follow whatever direction the chances of the journey of life may give them. Happy are they who pause at the threshold and deliberately choose their course. This is the time for sober reflection and forethought, for good counsel and earnest prayer. It is a time for the parent and the pastor to interfere with unsolicited advice, for none can guess how much of good or of evil may be suspended on the decisions of such a day. The youth who deliberately and conscientiously resolves to enter upon a course of liberal study, in order that he may qualify himself for a larger sphere of right action, and for higher thoughts and enjoyments, brings into his soul by a choice a new and mighty element of moral and intellectual power. He has conceived a noble and ennobling purpose, which is likely to give new direction to his character, and a richer coloring to his whole existence. In proportion as his mind is pure and generous in its sentiments, will its devotion to his chosen career, at once so full of great toils and great hopes, become more and more entire and unalterable. He will feel, and he should feel, the constraining influence of a solemn vow, which there would be shame as well as guilt in violating. To fall back from such a resolve through timidity or fickleness, or impatience of labor, or opposition, is unworthy the mortal spirit in which it had its origin, and ominous of instability and misdirection in common pursuits. In this country, any young man who takes a good health, and a strong will, can get a liberal education, and it usually augurs deficiency in some of the best elements of character, to sink under discouragements which others have overcome by enterprise and perseverance. What great matter is it to work with the hands, or teach a school, in order to eke out scanty means of support? What young man of promise, and deserving of confidence, may not obtain credit with some friend for such part of the expenses of his education as he is unable to meet by his own exertions? Diligence and strict economy for one or two years after his graduation, will enable him to refund the loan, and leave him at liberty to enter unembarrassed upon the pursuits to which he has pledged his learning and his life.

Not a few are interrupted in the career of education by ill health, or by domestic calamities, for which the stoutest spirit can provide no antidote. Such deserve and receive from generous hearts the deepest sympathy; but a feeling less compatible with respect is sometimes provoked by a cowardly submission to untoward circumstances, which a little resolution and resistance would be sufficient to control.

On the contrary, there is nowhere to be seen a finer exhibition of high character than a noble-hearted, virtuous youth wrestling with fortune, and triumphing over her unkindness. Nothing is able to divert him from the great objects to which he has devoted his life, or to lower the aims of his earnest, indomitable spirit. However often he may be driven away from his chosen pursuits by the urgency of his wants, he returns again and again to the academic shades, unconquered and invincible, till he has satisfied his vow, and girded himself to go forth before the world on a higher mission. For myself, I am free to confess that I feel a respect, bordering on veneration, for such young men; and if religion mingle with and purify their motives, I know not what may be wanting in such examples to the truest Christian heroism. Such instances, and, thank God, they are not few, minister both encouragement and reproof to the timid, the feeble, and the faithless, who for causes slight and visible, are so often ready to decline or to abandon a career of so much honor and so much usefulness. Why should a man, and a young man, ever conclude that he cannot do what is practicable? Why should he retreat at the sight of difficulties not insuperable? Still more, how can a religious young man, through indolence, or levity, or impatience, or to consummate some premature, unblended matrimonial engagement, give up a course which he entered upon from enlightened convictions and for the love of Christ, and throw himself, without thought, upon the community or the church, the feeble and the faithless, who for causes slight and visible, are so often ready to decline or to abandon a career of so much honor and so much usefulness. Why should a man, and a young man, ever conclude that he cannot do what is practicable? Why should he retreat at the sight of difficulties not insuperable? Still more, how can a religious young man, through indolence, or levity, or impatience, or to consummate some premature, unblended matrimonial engagement, give up a course which he entered upon from enlightened convictions and for the love of Christ, and throw himself, without thought, upon the community or the church, the feeble and the faithless, who for causes slight and visible, are so often ready to decline or to abandon a career of so much honor and so much usefulness.

I had intended to invoke the aid of my respected fathers and brethren in the ministry, in the work of directing the attention of young men to the duties and the high privileges which I have endeavored to place before them. I may not venture, however, to add another paper to this already protracted series, and can do no more in this place than to offer a respectful suggestion, that both our travelling and local preachers might perform an excellent service to the church, and its rising youth, by exerting their influence, on all proper occasions, to increase the number of students in our academies; and yet more, as needing this special favor, in the more simple and less costly way of pastoral and Christian; in no other way could an enlightened minister accomplish so much with so little labor. In almost every neighborhood and congregation, there are fine boys and promising young men, who, with proper culture, would become blessings and ornaments to the community and to the church. It may yet never have occurred to them to devote themselves to the literary pursuits for which they possess the best advantages, pecuniary as well as intellectual and moral. All that is wanting, in hundreds of such cases, is a little reasonable advice and encouragement, which will come from the pastor with peculiar propriety and effect. There is hardly a circuit or station where a vigilant, enlightened man may not find some fit and hopeful candidate for an educational career, which, with God's blessing, may give to our good cause a skillful teacher or a faithful minister. Whoever is instrumental in developing the elements of moral and intellectual power, latent in one ingenious youth, is doing more for the church and the world than he who is content with the cultivation of a single youth, fit to be an instrument in working out the good which he is called to accomplish, is, in the highest sense, a public benefactor. He performs a good work before men. He insures to himself a good reward, in recollections adapted to cheer old age, and even the bed of death, and in the blessings of those who are ready to perish. Under God, he has raised up his own successor, who may prove a Fisk or a Ruter.

Teachers in every department of the Sunday School to noble seminaries, which do so much good and so much honor to our denomination, have it in their power to give a new impetus to college education. The most promising boys ought to be encouraged to look forward to this higher course, with the fullest appreciation of its advantages; and the large classes of promising youths who crowd our high schools ought to send up twice or thrice as many students as they now do the university. I am happy to know that the able men, who are at the head of these institutions, are fully alive to the importance of this great interest, which is deeply imbedded in their own souls, and in the souls of the youth who are under their care. They should, I should have said, express my full sense of the extent of their influence over the destinies of education in our church, if I did not refer to the controlling position which they occupy in reference to this interest. Unquestionably they can do more than any other class of persons to elevate the standard of learning, and to correct the prevailing tendency of our young men to be satisfied with merely an academic course. Much may be done to diminish this great evil by addresses, by private conversation, and personal influence. Judicious and timely advice may often be decisive of the destiny of a noble mind, not yet made conscious of its own powers, and of the good destiny ready to be secured by the exertion of its energies. The father of a promising son may only need the teacher's testimony to the talents and proficiency of the pupil, in order to insure to him the larger advantages to which he aspires, and which he is prepared to improve so well. A single letter, or an earnest conversation, may remove all obstacles out of the way, and introduce a fine intellect and a generous heart into a career of extensive usefulness and pure enjoyment.

I cannot close these communications on a subject which I deem of such vital importance, without offering an humble prayer to the Father of all mercies, that he will graciously make subservient to the best interests of the church. STEPHEN OLIN.

PHYSIOLOGICAL OBSERVATION.

LAWS OF VITALITY OR OF ORGANIZED BODIES.—DR. GALL'S VIEWS OF VITALITY. ITS SCOPE AND RANGE.

We have made it evident already that Gall did not recognize a distinct principle of vitality, but that, in this respect, he was a materialist; or that he regarded the phenomena of vitality as resulting directly from certain arrangements of matter in the various forms of organization. We now propose to make some further observations upon this same subject, with a view of comparing the nature of his opinions upon it with those of other physiologists who are materialists upon this point of vitality, in order that we may, by the aid of such comparison, the better understand the import of terms made use of in common, by both physiologists and material physiologists. On the 72d page, Vol. 1, of his *Work on the Brain*, Dr. Lewis, Gall observes:—"The vegetable kingdom offers us organization infinitely varied. We recognize in it (the organization) of a foundation, assimilation, nutrition, growth, a species of circulation, secretion, and irritability, and an elective force, or a faculty of placing itself in relation with objects out of itself; of choosing, for example, the most suitable nourishment; of attaching itself to surrounding objects; of avoiding or seeking the light; of closing the leaves or flowers by day or by night, &c. All these operations take place from the influence of blind necessity, without sensation, consciousness, or will. For this reason we assign to the vegetable kingdom, a life; but a life purely organic, automatic, vegetative; and as all this passes in the interior of the organism itself, and the individual takes no account of the action of external things, it has been thought proper to call it an *internal life*." But he continues, "those who find the supposition of a soul necessary to explain these phenomena, give it the name of a *vegetable soul*."

This extract, with the exception of what is enclosed in brackets, contains the exact language of Dr. Gall himself, who is the author, the father, of the phenomenological system of mental philosophy. The better to show the connection of the sentiment, and to designate the more important words, I have introduced the *italic* character to designate them. Life is here regarded as no entity; but all the acts of foundation, nutrition, growth, circulation, elective power, &c., take place entirely in the organization, which is varied proportionately with the modified nature of the results produced. And since these varied effects are produced by the organization, and consequently from blind necessity, Gall says, for this reason, we assign to the vegetable kingdom, a life! Not because life is an entity, but because growth, nutrition, &c., are produced necessarily by the organization, which necessary is considered an act of life! or a vital act! That we do not misunderstand Dr. Gall as to the nature of the vital principle here, is made perfectly positive by what he adds at the close of the sentence, "Those who suppose a soul necessary," says he, "to explain these phenomena" of growth, nutrition, &c., call it a *vegetable soul*." Here the term, "soul," is used precisely in the sense of an *essential life*, or a principle of essential vitality. And this principle of vitality, as it exhibits itself in vegetables, is called *vegetable life*, or *vitality*. But such a principle Gall does not recognize; and therefore when he speaks of it, he refers to it in it to others, in contradistinction to that of himself. But the same kind of vitality which obtains in vegetables operates also in animals, and even in MAN himself. Hence he says in the next paragraph:—"The same functions are exercised in animals and in man. Foundation, assimilation, nutrition, growth, secretions and excretions, &c., are performed in them equally by the laws of organization; by a blind necessity, without perception, consciousness or will. Men and animals therefore share the vegetable, automatic life, with the vegetable kingdom?"

The automatic or organic life is the same in all classes of beings, since in all, it depends upon the same condition—organization. But let us hear what he says of the nature of *animal life*, which, since it enjoys consciousness, sensibility, voluntary motion, &c., is regarded as a more exalted kind of life than the more vegetative or automatic. "But they" (men and animals), continues Gall, "likewise enjoy functions of a more elevated and essentially different order; they possess the faculty of sensibility, of perceiving impressions, external and internal; they have the consciousness of their existence; they exercise voluntary movements and the functions of feeling; they are endowed with mechanical faculties for industry, with instincts, propensities, sentiments, talents; with moral qualities and intellectual faculties." Again he says, "as soon as one or more of these functions take place in any being, it is considered as possessing *animal life*." "It is therefore with reason that the parts of the body have been divided into *organs of vegetable life* and *organs of animal life*." (See *Works*, Vol. 1, p. 72-3.)

Here animal as well as vegetable life depends upon the same material condition—organization. To say nothing of the absurdity of considering sensation and volition, in their nature, "more elevated" than simple growth and nutrition, since they are the functions of the same organization, we have recognized the same organic, automatic, vegetative, and sensitive, and the same physical character, in common, the two kinds of functions depend entirely upon matter in a different state or condition of arrangement of its particles, for their existence. And animal life equally with the vegetable are automatic or organic, and consists simply in arrangement of ultimate particles of matter in organization! Hence both animal and vegetable life, having no entity, the phenomena ascribed to this principle are the spontaneous effusions of this organization; which spontaneous effusions, however contradictory the terms may appear, are the results of inevitable necessity. These automatic forces, as we have seen, are more and more the appearance of spontaneity, as the organization improves, until they end in man by being ennobled into moral qualities and intellectual faculties, into reason and will." (Works, V. 2, p. 14.)

Since life means nothing more, in the vocabulary of Gall and the materialists, than organization, and since the organization of every being is peculiar to itself, this kind of life (organization) is "organic," or "automatic," terms which signify nearly the same thing; the former referring directly to the organization, and the latter to the thing itself, as a generator of itself, or of the principle in question. Those who have a more particular description of this term, are informed that it is a Greek term, which Schrevelius has defined to signify, "ex seipso aliquid faciens, non alio impetu, ut per se movetur, aut movetur videtur; spontaneus, utrumque; [by doing a thing of one's own self, not impelled to it by another; what is, or seems to be, produced by itself; spontaneous, willingly of itself]." Automatic life, is therefore, a life produced by itself, and not by any thing else. It is produced spontaneously, or willingly of itself; while organic life refers itself directly to the organization. And Gall has himself defined a vegetable life to be a "property" of the vegetable kingdom, in the same manner that animal life is but a "property" of the animal kingdom. These instances are sufficient to show the harmony which exists between the meaning of the terms "organic," "automatic," "vegetative," and "animal," and the nature of the doctrines entertained by Dr. Gall on the subject of vitality; and whenever these terms are used in this connection upon this subject, it should be recollected that they were introduced for the very purpose of expressing the idea that life is a name without a thing—a shadow without a substance—a mere property of physical arrangement!

In accordance with these noble views of vitality, (which are no doubt highly philosophical, since a thing can produce itself, and therefore the effect is just equal to its cause—a position highly democratic, also, as it recognizes the principle of "equality" in its most exalted sense), Gall believed that the functions of animal life, were dependent upon a nervous system; and that each particular order of the functions of animal life is effected by a peculiar nervous system, by particular nerves, distinct from the other nervous systems, and from other nerves. Hence he believed there was a nervous system particularly for the viscera, and for the vessels principally destined to vegetable life; that there was a nervous system, the instrument of voluntary movements; and, which belonged to the functions of the senses; and, finally, the noblest in animals, and in men the most considerable, the BRAIN, which has all the others under its dominion; that it is the source of all perception, the seat of every instinct, of every propensity, of all power, moral or intellectual." (Ib. Vol. 1, p. 73-4.) If the brain is the source of all these exalted phenomena, it is certainly an important organ! Let us recapitulate some of the doctrines of Gall in relation to vitality.

1. Crystallization of earths and metals takes place according to certain laws.

2. All the functions performed by plants, as fructification, development, growth, &c., are proofs of an interior action or life, in virtue of similar laws with crystallization.

3. *Naturalists* have found themselves forced to regard the proofs of this interior life as but properties of the vegetable kingdom.

4. The same or similar phenomena in the animal kingdom depend upon a similar property of this kingdom. (See Gall's *Works*, Vol. 1, p. 14.)

5. These properties in the vegetable and animal kingdoms constitute what is called "life."

6. That life is varied with the organization; the lower the organization, the lower the life; hence vegetative, automatic, or organic life. The more perfect the organization, the more perfect the life; hence animal life and intellectual life.

7. Sensation is the distinctive function between automatic and animal life. Gall believed this could not take place without a nervous system. Hence vegetables and zoophytes he thought did not possess sensation, since no nerves could be traced in them.

8. A particular nervous system for each order of animal functions; as of the viscera, organs of automatic life, voluntary movement, &c.

9. That life holds dominion over all the other organs of the body.

10. That it is the source of all the intellectual operations of every kind, moral and intellectual. (Works, Vol. 2, p. 72-4.)

The reader will now see very obviously the scope and range, as well as the nature, of Dr. Gall's "properties" of the vegetable and animal kingdoms, and which obey similar laws with crystallization. J. SMALL.

For Zion's Herald and Wesleyan Journal.

"ALCOHOLIC WINES AT THE LORD'S SUPPER."

Mr. Editor,—In the Herald of last week we observed a brilliant article from Dr. Copeland, of the Maine Conference, in regard to the use of "Alcoholic wines" in the communion; and we were glad to learn that others, beside our humble self, feel interested in having the most suitable elements with which to celebrate the passion of the Redeemer of the world. For some time we have had apprehensions that we were not commemorating, most appropriately, the Savior of mankind, whilst using an emblem of that "shed blood" so different from that employed by Christ and his holy apostles.—Br. Copeland's misgivings arise from the fact that alcohol is not unfrequently a component of the sacramental element; pure from the fact that the element used is, too often, not wine.

From the little reflection which we have been able to make upon this subject, we are inclined to the opinion, that the elements employed in this holy sacrament should correspond, as nearly as ascertainable and practicable, with those employed by Christ and the apostles. If they used unleavened bread and wine, let us do likewise. We do not, however, suppose that a perfect agreement of physical accidents in the bread and wine with those employed by Christ and the primitive church, absolutely necessary to the validity of the sacrament, when the more essential conditions are properly fulfilled. With this view, we have continued to observe this holy rite, though convinced that the element used was far from being the pure fruit of the vine. How little like wine is that insipid and muddy looking liquid used at some of our altars? Its appearance resembles more the wash of a musty molasses jug than the expressed juice of the grape.

Were the writer a minister of the gospel of Jesus Christ, he would, with his present views, just as soon make use of potato or oatmeal bread, as common water in which a handful of dried raisins had been previously soaked. This making wine of dried fruit is a modern improvement; and when such a composition is employed in the holy eucharist, it constitutes, in our opinion, an innovation unworthy of Christian tolerance. We say, let us have wine pressed, not soaked out of the grape; and let it be good and pure as possible.

Perhaps nothing like absolute certainty can be known in regard to the alcoholic or non-alcoholic character of the "fruit of the vine" used by Christ. It would seem somewhat probable, however, that the wine made use of by the Corinthian church, in the days of St. Paul, contained alcohol; for it is said of the communicants, "One is hungry, and another is drunken." 1 Cor. xi. 21. Some, indeed, suppose that the apostle uses the word *drunken* here to signify the apathy produced by over eating, rather than drunkenness from too liberal use of intoxicating wine; yet it must be confessed that the common signification of the original is expressed in our translation; and, by consequence, no verbal criticism can now make it quite certain that the apostle intended to reprove the Corinthians of gluttony, and not intoxication. But St. Paul complains not of the elements used, but condemns their abuse.

Such being the simple matter of fact in the Scriptures view of the case, there would seem to be hardly just cause of alarm in making use of common wine in the sacrament, though it might contain a modicum of alcohol, when the unfermented fruit of the vine cannot be obtained. But what Scriptural apology can be made for employing raisin-wine, or even wine adulterated with a large proportion of water, in the eucharist, we have not yet learned; unless the avoiding of a cause of offence to a weak brother, who has deranged his natural appetite by the improper use of strong drink, be such.—Here a question might arise, whether it is the duty of the church to accommodate these by a modification of the element, or whether it would not be more proper to make special provision for them, and allow the general church to pursue its unadorned course, as indicated by the word of God. Br. Copeland objects against alcoholic wine, because he has heard of disastrous consequences following its use. St. Paul teaches that the preaching of the cross was to the Greeks foolishness, and to the Jews a stumbling-block; but Br. C. preaches nevertheless, we conclude. The perverted nature of men must be bled to bow to the gospel, but never must the gospel be swerved to accommodate them.

Br. C. speaks of "substitutes, which cannot well be objected to." We hope that a *substitute*, viz., pure wine, will be found sufficient for all purposes. Br. C. says, "In view of the evils of intemperance, it is hard for me to ask, so solemnly, God's blessing on these wines at the communion." &c. If the occasional abuse of a good thing be a sufficient reason for ceasing to use it sacramentally, then why not cease to use bread, since it is sometimes abused by the glutton?

The Author of conscience is the only rightful legislator for conscience; and where He has not spoken decidedly, it may not be safe to allow inebriates and gourmands to legislate for us. Another reason for rejecting alcoholic wine adduced by Br. C. appears to be based on the supposition that it is not a suitable representation of the pure blood of Christ. He says: "No evil ingredients are in that blood." And we might add, none in that "body" but who will pretend that the wheat from which is prepared the bread has no mixture of cockles? But are cockles, the product of a cursed earth, better than alcohol, the production of the fermented fruit of the vine? Let him answer, who is able. Would it be well to substitute Indian corn for wheat, because it may be had more pure?

If there be any reason in our mind why alcoholic wine should not be used sacramentally, it is because the pure juice of the grape, which is better, can

be had; and not because it contains an ingredient which has been misused by the vicious; nor because it may not be perfectly emblematical of the pure nature of Christ.

Our view of the matter is simply as follows— and we write subject to correction from any one who will show the contrary. If the unfermented fruit of the vine can be obtained, we think it should be; both because it is pure wine, and no reasonable objection can be made against it, and because it will obviate a difficulty in individual cases where the alcoholic wine is attended with danger; but if this cannot be had, let us have the best within our reach—that which may be called wine,—but never the soakings of preserved fruit, nor any other kind of mixture. And if there be individuals who cannot, with safety, use such wine, let special provision be made for them as may be judged prudent, but never let wine be permitted to go into desecration, either to gratify a morbid sentiment or to accommodate a vitiated constitution. By wine we mean the fruit of the vine, and not any chemical preparation of our wine manufacturers; because we understand the Scriptures to intend such Christ, without doubt, designed that wine should always and everywhere be used as the commemorative emblem of his shed blood; but it is hardly to be supposed that the unfermented juice of the grape can always and everywhere be obtained. Is, then, the commemoration of the Savior in this sacramental way to be suspended, because the natural process of fermentation may have been set up, and alcohol has been generated? It is hardly to be supposed that Christ would make the proper celebration of this divine rite depend on such a contingency as the non-fermentation of the fruit of the vine.

We may labor to reform the inebriate, bring him into the church, and guard him, by all suitable measures, from falling back to his cups; but we may not attempt to reform the institutions of Christianity to save a nation from perdition. We have a "pious horror" of aught that looks like innovation in religion.

Whatever is first, is true; whatever is more recent, is adulterate, said the great Tertullian. We sincerely desire that Br. C. or some one else who has looked into this matter, will endeavor to give us further light; for it is to be feared that some of us may become "weak and sickly" in regard to this important doctrine. E. O. PRINCE.

Boston, March, 1845.

For Zion's Herald and Wesleyan Journal.

TO ALL WHO PROFESS CHRISTIANITY.

With the permission of the Editor, I wish to propose to my brethren, especially those of our church, the few plain, following questions.

1. Do you consider the gospel and Bible to be of any special advantage to the human family?

2. Are these advantages applicable to the human family at large, or only to a very few of the nations of the earth?

3. Do you consider it the will of God that the whole world should have them?

4. Does God require the co-operation of his people, to the extent of their ability, in the work of giving his gospel and word to such as have it not; and will any disastrous consequences result from a neglect of this duty—and if any, what?

5. The M. E. Church contains a million members, and in the year last past raised \$112,000 for missionary purposes; was that the extent of its ability and duty? If not, has she not a fearful reckoning with the Judge of the whole earth? Would she not have raised one million, or two million dollars, had each one done their duty, as God required? If so, sin in this thing is in the church. With whom is it found—in it or out?

6. Do you suppose that the eternal happiness or misery of man is at all affected by the circumstances of their having, or not having the preached gospel and the written Word; and if it is, are you prepared to meet in judgment those who have perished without them?

7. You prize the gospel; how much do you think it worth to you—\$10? Do you think it might prove as beneficial to others as to yourself? If so, how much are you ready to give to send it to those who are entirely without it—any thing?

8. It is supposed you often speak publicly of your love for the Bible, and your desire for the salvation of men; have some of you no apprehension that at some time the sons of Belial will hiss you down for a heartless hypocrite, prating about the value of the Bible, and the blessedness of the gospel, and the worth of the immortal spirit, while at the same time you will not give a single ten dollar bill to save a soul from perdition; and yet annually expend needlessly five times that sum in personal or family expenses? Asia.

For Zion's Herald and Wesleyan Journal.

"THE LIPS OF THE RIGHTEOUS FEED MANY."

MANY.—PROV. x. 21.

A few years since, whilst journeying in the country, a pious friend invited me to visit an Alma House. I accepted the invitation, and as my friend had business there, it became necessary for us to tarry with the keeper's family during the night, and a part of the succeeding day. All the inmates of the house were perfect strangers to me, but still I felt a particular interest in their welfare. How or what to speak, that would be most for their good and the glory of God, I knew not. Hence, with a consciousness of entire dependence on divine teaching, I took up the word of God, and with a hearty petition for the Holy Spirit to apply some sacred truth to my mind, I opened the book and read as follows, viz., "The lips of the righteous feed many." This was enough. It seemed to speak volumes.—Never before was my mind so impressed with the importance of having my words so ordered as to be the means of feeding immortal minds with the bread of life. On the present occasion I was surrounded with a score or two of poor unconverted persons, whom I expected never more to see, till I met them at the bar of God. Truly it was a solemn thought, and one calculated to make me feel in some measure a realizing sense of my personal accountability in the day of final retribution.

Years have since passed away, but the impressions of that hour are vividly and indelibly written on my mind.

Dear Reader, is it thy practice to pray that the words of thy mouth, as well as the meditations of thy heart, may be acceptable to God, and profitable to men? "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." There is probably no means by which the devoted Christian can so extensively honor God and do good in the earth, as by having a studious care to order his words aright. "The heart of the righteous (saith the word of inspiration) studieth to do this, answer." Were every professed Christian to do this, truly their "lips would feed many." B. S.

Six.—"Sin," says Jeremy Taylor, "is first easy, then pleasant, then agreeable, then delightful, then the man is far from God, then he is obstinate, then he resolves never to repent, and then he is damned."

If the best man's faults were written on his forehead, it would make him pull his hat over his eyes.

struction even from a learner than a teacher. The proud man is ashamed of it. Indeed, he generally refuses to engage in it. Because you

HERALD AND JOURNAL.

WEDNESDAY, MARCH 19, 1845.

Correspondence.

South Carolina Railroad—Accident—Lower Class of Whites
—The Murdered Drunkard—Mercantile Affairs—Cotton—
Rice Fields—The Colored Grave Yards.

Dear Brother Stevens,—As I have a few moments of leisure, I will trouble you with another short sketch from my note book. After enjoying a very pleasant Sabbath in Charleston, I took the cars on Monday morning, for Aiken. An invalid, travelling in a strange country, on a drizzling, foggy day, favored with a company none too agreeable to a well man, is very liable to find himself displeased, not only with his own situation, but with every thing around him. At least, so it was in the present instance.—The South Carolina Railroad, running from Charleston to Hamburg, is exceedingly rough and poorly constructed, and the passenger cars are even worse than the road. These are built in the form of a large wine pipe, though the shape of the cars is by no means the only thing that suggests to a traveller the idea of a wine pipe or a brandy cask. They are lined on the inside with a row of seats perfectly adapted to make the occupant uneasy.

That portion of the country through which the road runs, is said to be the poorest in the State.—For the distance of one hundred and twenty miles, there are only two or three small villages, and these are hardly worthy of the name; at least, the name honors them full as much as they do the name.—Thousands of acres of uncultivated land lie on each side of the road, with here and there a deserted plantation, and a few dilapidated buildings, that, after extensive repairs, might be made a passable residence for the Genius of Famine.

The above remarks are applicable to a large portion of the surrounding country, though there are here and there fertile spots and elegant mansions, the beauty of which is greatly heightened by contrast.—The apparent loneliness of the whole route may be accounted for in part, from the fact that the dwelling houses in the South are not built upon the public highways, as in the North, but upon some eminence or rising ground, which offers health rather than convenience.

We had proceeded but about sixteen miles, when the train was suddenly stopped, and the cry of "some one hurt," startled the passengers. All that we could learn at the moment was, that a colored boy had been run over. The bell rang, and in less than three minutes we were again on our way towards Hamburg. An attendant was left with the dying boy, but the apparent coldness with which the whole affair passed off, almost made me shudder. No blame could properly be attached to the engineer for the act, as he had been riding on horseback by the side of the track, and was thrown off immediately before the engine.

At the dining-house, I believe we all got sight of the table, which was certainly worth something, but only one man got really seated. The signal was given, and the train was off. I considered myself fortunate in procuring a wilted apple and a small piece of gingerbread; but finding the latter a better specimen of the mineral kingdom than of "bread kind," I carefully laid it away for that purpose. It was probably baked in the time of the Pharaohs.

On arriving at Aiken, I found comfortable lodgings, a balmy atmosphere, my good friend Br. B., and some half a score of as warm-hearted Methodist brethren as I ever knew. Though unanimously in favor of division, I saw no indications of that truly catholic and apostolic spirit that would shut an ambassador of Christ out of the pulpit, simply because he believed slavery to be a moral evil. In my own case, I found much more difficulty in keeping out of the pulpit, than in getting into it. The same was true of my friend Br. B.

The surrounding country is mostly a diluvial deposit, consisting of fine sand and clay, with an occasional boulder of ferruginous sandstone. The soil is poor, and the lower class of whites are ignorant and degraded. There are many slaves that enjoy more of the luxuries of life than they. Surrounded by poverty and brought up in idleness, with the idea that labor is a disgrace, it can easily be seen that their condition must be a most deplorable one, especially when drunkenness lends its charm to complete the picture. A miserable life and a disgraceful death are almost necessarily connected with such a condition. Of this we had an instance, during our stay in Aiken. It was the commencement of the Christmas holidays, or, to name them according to the manner in which they are kept, the anti-Christian, un-holy days. A young man in the vigor of youth, was the unfortunate victim. He had indulged too freely in his favorite beverage, in honor of the day, and while bereft of reason was shot in the act of breaking into a store for the purpose of continuing his drunken revel. We distinctly heard the discharge of the gun, and very soon after the cry of the bereaved sisters, as they hastened to the fatal spot. In company with a few friends, I attended the funeral. Just in the outskirts of the village, overshadowed by the tall trees of the forest, we found the house of mourning, the appearance of which spoke none too favorably of its neatness or comfort. Within was the body of the murdered youth. By its side, in the garden, was the open grave. I pass over the scene that preceded the burial service, as my pen refuses to describe it. The coffin was placed upon the mouth of the grave, and the mourning company gathered around it. For a moment the frantic scream was hushed, and the terrors of the coming judgment seemed to be mingled with the silence of the grave. As all eyes were turned to the officiating minister, as if all eyes were turned to his lips some word of comfort, some chosen promise, or at least some well-timed thought, that might relieve the scene of its sterner features, and give a moment's alleviation to the unmitigated sufferings of the bereaved. But seeking the unmitigated sufferings of God rather than man, he spoke plainly and faithfully. As he closed, the father of the murdered youth cast a hasty look at the remains of his son, and then tore himself away from the crowd in an excess of agony. Others soon followed, and the mournful scene was closed. But what surprised me most, was the fact, that on the afternoon of the same day, this apparently inconsolable father was seen near the market with great composure and sang froid betting on cock-fighting. Alas for human nature! to what inconsistency and misery will not sin lead its votaries!

In business matters throughout the State there appeared to be a general depression, and such must be the case also in all the "cotton-growing" States, so long as the extreme low price of their staple article continues. It is universally admitted that the great depression in the price of cotton is owing to over-production, and many of the planters are beginning to turn their attention more particularly to the cultivation of grain and other articles designed for home consumption. Much is said on the subject of introducing manufactures, but little has as yet been done. Columbia and Augusta, Ga., are both said to present great facilities for their establishment, particularly the former. Rice is in good demand, and will probably continue so, as the rice lands are limited to a small portion of the State.

Previous to the sowing of the seed, these lands are inundated by means of artificial dams, so constructed that the waters can be drawn off or retained at pleasure. This is termed "flooding the lands," and is repeated several times during the growth of the rice,

and once just previous to the harvest, in order to render the kernel "plump and full." In a few days after the waters are drawn off, which at best can be done but partially, owing to the lowliness of the lands, the slaves enter the fields and gather the harvest, toiling under the rays of a scorching sun and inhaling an atmosphere filled with miasma and death. It is said, no white man can endure the fatigue and exposure necessary to the production of rice, and hundreds of negroes annually fall victims to diseases engendered in these immense grave yards.

In one of our morning rambles along the tall pines that skirt the little village of Aiken, my friend observed on a slight swell of land, a few hundred yards from our narrow foot-path, a species of wicker work, presenting so novel an appearance that we determined to visit it. We soon reached the spot and found, to our surprise, a negro grave-yard. The little wicker work that attracted our attention was formed of small rough poles, and enclosed a single grave. It was a last tribute of affection to a departed friend, the best and only one the donor could bestow. The other graves were unprotected. The spot seemed to be a chosen one, where oppression ceased and the weary rested,—where the sighing bondman sighed no more. Here was no sculptured marble, not even a stone. A plain board at the head and foot of each grave, marked out its narrow limits. No inscription, except in an instance or two, gave us the name or indicated the character of the sleeper. The only one I remember was, "Blessed are the dead that die in the Lord," and another which I could hardly decipher, seemed to be, "They rest from their labors." Never before did these words appear so full of meaning; never more applicable. The morning itself was so calm, so peaceful, the tall pines were so quiet, the forest was so still. No sound was heard, not even in this distance. "The weary rested."

There was nothing like gloom or sadness around us, but it seemed as if the God of nature had hallowed the spot, and formed about it a little wilderness, as most befitting the last and quiet home of an enslaved and injured people. Since men had forgotten to weep over their graves, he bade the tall trees of the forest morning and evening, to shed their dewy tears upon them, and caused the heedless winds to sigh among the thick branches that sheltered them. May he who never slumbers guard the quiet resting place of these peaceful sleepers till he shall bid them rise.

C. T. HINMAN.
Newbury Seminary, March 10, 1845.

BALTIMORE CONFERENCE.

Baltimore Conference.—The Bishops—Bishop Vaughn's Opening Address—Ulterior in Virginia—Probable Position of Baltimore Conference—Death of a veteran—Questions to the candidates.

Br. Stevens.—The Baltimore Conference commenced its session yesterday morning in the Monument St. Church in this city. There are present Bishops Soule, Hedding, Vaughn and Jones. The other Bishops I understand are expected to be present. The Bishops all appear in good health, better than I have seen them before for several years, especially Bishops Soule and Hedding. Bishop Vaughn presides. At the opening of the Conference, in alluding to the difficulties which now threaten our Zion, the deep of his heart was broken up. He confessed that "vain is the help of man." He had given up all hope from this source; if help come it must from God. During these allusions the feeling was very deep and general through the entire body. All wept, and half suppressed sighs and sobs were heard in every direction.

From all I have been able to learn since I have been South, I am satisfied that there will be extensive secessions in the South from our church. Indeed I think this is to be hoped for, for such ultraism I have never seen as in Virginia. It is not now the "Abolitionists" of the North that have to bear all the blame of the present state of the church and these "peculiar institutions." I have been assured by the first men in the Virginia Conference that they are still suffering from the doings of the fathers. Would to God such men as Ashbury, McKendree, George, &c., names dear to every friend of the church and of the race, still lived and moved among them. Their rebukes would stifle these degenerate sons. But I forbear for the present. You may be assured the Baltimore Conference will be with the Methodist Episcopal Church, and do all they can prudently for the "extirpation of the great evil."

But one death has occurred the past year, that of the venerable and pious Mills, who after having itinerated over half our continent for fifty-eight years, died on his way to the Conference; thus, he had often desired, at the same time ceasing to "work and live." The Conference have voted to erect a suitable monument to his memory. The class received to the Conference this year are all of them men of superior talents, and single men. The Committee are very rigid in their examination, much more so than we are in our New England Conferences. The whole class (twelve) were required to pledge themselves not to marry until they are elders.

The Conference is very full. Bishop Vaughn remarked to-day that there were fifteen families that they could not provide for. The class for full membership were also asked—1. If they were Abolitionists? 2d. If they believed slavery to be a great evil? 3d. If they, while members of the Conference, would connect themselves with it? All answered the last questions unequivocally, No. Some objection was made to this questioning, and Br. H. Slicer remarked that the first was asked only to make way for the second. Nothing else of special interest has occurred as yet. A large number of visitors are present from the Indiana, Indian Mission, Virginia, Philadelphia, New York, and New England, Conferences. I will inform you of all that will interest you from time to time.

In haste yours, BETH.
Baltimore, March 13, 1845.

BUCKSPORT DISTRICT—A PROPOSITION.

Mr. Editor.—With your permission, I will make a few remarks, through the Herald, in relation to the Missionary cause on Bucksport District, Me. Conf.—By looking at the Minutes for last year, it may be seen that only one-half of the circuits are reported as having paid any thing for the cause of missions, while many of the other half are able to do even more than some which paid some of the largest sums. The whole amount reported from this District was only \$132.57, being a fraction over 4 cents per member on the entire District! Now there must be a fault somewhere. It is not for me to say who is most in the fault in every case, but I solemnly believe that we are all more or less criminally negligent.—Let us repent of our unfaithfulness, and do better in future. What say, brethren, for FIVE HUNDRED DOLLARS on Bucksport District, this year. This is a small sum when compared with our ability. To be sure, we cannot boast of our thousands, but there is abundant strength "Down East" for this amount. To begin the thing, we make the following proposition:—Steuken circuit will be one of the twenty circuits or stations to pay the sum of \$500 in cash or good ready made clothing. Too poor for this! Too lazy, if we do not do it. Some who cannot pay money, can make some turn to help fill up a box of clothing, which will be received by our missionary brethren with gratitude.

Now who will be the first to respond to this? Come, brethren and sisters, to the work. Have we not, my brethren in the ministry, been guilty of a criminal indifference upon this subject? Our people would be ready to act if we bring this thing before them. Will

not the other 11 circuits make up \$100 more, making \$600 from Bucksport District? I know a town "Down East," having about 3,000 inhabitants, supporting three preachers, which pays as much for the article tobacco as for education and the gospel. One man in that town, a member of the M. E. Church, consumes about \$20 worth of this weed per year, and does but very little for the missionary cause. O consistency! whether hast thou fled? Shall it be said that the M. E. Church has called home more of her missionaries, for want of a few dollars to sustain them. Shall bleeding Africa be given up, just as her tribes are turning to God?—Shall Oregon be abandoned to the ruthless scourge of Rome? Shall we give up our domestic missions? O let the wailings of the wretched millions of India, the cries of degraded Africa, the sufferings of the South Sea Islands, the war yell of the red sons of Oregon, awake our hearts to "feel for others' woes." May the dark picture of our world call into vigorous action the slumbering energies of our souls. Can our brethren in the dark parts of the earth be glad to hear the call, "come back," while the cries for the bread of life are sounding in their ears? O no!

Bring in your tithes, then. Let us replenish our sick and dying treasury, gladden the hearts of the Missionary Board, send forth a river of life into a perishing world, and thus open a flood of heavenly light and glory upon the dark and benighted portion of our globe. When the church shall do her whole duty, the powers of darkness will give back, hell will be disappointed of her prey, and the joys of heaven will be heightened, while a song of praise shall dwell upon the tongues of the converted millions of our race. O what inducements to faithfulness! One dollar, brother, may be instrumental in saving one soul. That soul may save others, and so on in the same ratio, through succeeding generations, till time shall end. In the judgment, you may find millions saved through a train of circumstances put into operation by your small donation to the Missionary Society. What a constellation of gems to deck the crown of Jesus, which will be reflected by his ineffable glory upon our own, to shine as stars for ever.

Now who will respond to this call for \$500 on Bucksport this year? Let the other Districts take a similar course, and the Maine Conference shall "take the lead in this glorious work." H. C. TILTON.
Steuken, March 6, 1845.

LETTER FROM THE REV. GEO. SCOTT.

Our readers recollect the visit of this esteemed brother in behalf of the Wesleyan Mission in Sweden, in behalf of the government that country has excluded him. We find in the last Ch. Ad. and Journal a letter from him. Respecting our late denominational troubles, he says—

"Slavery, that 'bitter draught,' is the chief ingredient in this cup of trouble; and while it continues among a professedly free and Christian people its bitterness will tell on all ranks of the community and all forms of character. O! it is a foul blot on America's constitutional banner—a deep stain on America's Christianity—the fearful result of the fanciful exhibition I saw at Niagara, an iron chain round the eagle's leg, keeping her down. It is not to be wondered at therefore if Northern Methodists should be anxious for the washing out of this stain from that banner of the truth which God has required American Methodism to display, and the purity of which must be most jealously preserved in order to its power; it is not to be wondered at that Southern Methodists, living in juxtaposition with the degrading evil, and necessitated to refrain from all attempts to bring the Gospel to the perishing souls of the slaves—or shut their mouths on the question of slavery, should earnestly deprecate agitating discussions, which may close the door of usefulness against them in many directions; nor is it to be wondered at that these adverse elements should come into collision, and occasion much anxiety to the most steadfast friends of the kingdom of Christ. May God, in his abundant mercy and consummate wisdom, preserve all involved in these agitations from sinning by thought, word or deed, against the law of love. May He guide the discordant elements to a result pleasing in his sight, and overrule the whole for the glorious advancement of his work."

"The more recently started question as to the nature and extent of Episcopal power, is no less embarrassing and distressing. The former affects American Methodism in its relation to the community at large; this latter brings discussion within the circle of family matters, and immediately affects every atom in the internal structure of the body itself. It is truly the sifting time of your branch of the Church. Well, what shall we say of these things? 1 Pet. i. 6, 7; Isa. xiv. 32; Jer. xxix. 11; must provide the answer. The issue of such seasons of shaking and searching is neither doubtful nor disastrous, if only the process be purifying."

On the ecclesiastical difficulties of his own land, Br. Scott remarks—

"I need not tell you that we are passing through stirring times in this land. The questions are ripe, What is the Church? Who in that Church are the rulers, and who are the ruled? Where is the power in ecclesiastical affairs?—all arguing a most lamentable forgetfulness of Matt. xxiii. 8-12; and a perverse determination, sometimes hierarchical, sometimes democratic, to lord it over God's heritage. Bishop Phillips is only a bold and bustling inroad of these questions, clamorously urging on their discussion, and hastening the time of the end. I believe Knox said, in his day, that the Church of England had lost Popery enough in her institutions to give her enough of trouble yet. The wise men at Oxford have only been rummaging the lumber room of the rubrics and canons, and, generally speaking, have invented nothing new. They only bring out of their murky forgetfulness the remnants and rags of Papal times, which spiritually-minded men wished kept out of sight; and though we cannot but regard the revival of things obsolete as a barometrical indication of a tendency backward to Papacy, yet the Tractarian man can well defend their position as a Church of England one; and even the Bishop of London tells us, the questions are to be decided, not by an appeal to Scripture, but to the rubrics and canons. The reintroduction of things long laid aside, however, is often as great an evil, in its consequences, as the invention of novelties; and the consequent agitations, with all their disastrous results, must be accounted for to Him who is Head over all things to his Church, by the men who make these changes. At a vestry meeting, held the other day in Dr. Sidwell's, Exeter, to consider the case of Mr. Courtney, who, by persisting in his use of the surplice in preaching, had exposed himself to unpleasant mobbings on the streets, strong things were said as to the necessity of stringent measures to detect and punish the offender. Mr. Courtney's peaceful progress to or from his church; but the remark of an old man seemed to place the question where it ought to stand. 'If, he observed, 'a man with a monkey collects a crowd around him, and a disturbance follows, whom do the police arrest—the formerly peaceful inhabitants, or the man with the monkey?'"

"Amid all that is passing around, I feel that I cannot be sufficiently thankful that I am a Wesleyan Methodist. Methodism in England was never more vigorous and useful than at this moment. O! that God may preserve us from surrounding infectious influence, and still use us for his glory, keeping us low at his feet."

Respecting Sweden, Mr. Scott remarks—
"You will almost think I have forgotten Sweden. O no! Sooner may my right hand forget her cunning."

No advance is yet made toward religious liberty so far as the proceedings of 'the powers that be' are concerned. The Diet has been assembled more than six months, and the question has scarcely been hinted at. The Chapel is still closed; and our missionary committee, amid all their embarrassments, have hitherto refrained from making a public offer of sale, so that as yet it continues at the disposal of that committee. But religious liberty must come.

"Blessed be God, the work of conversion is rapidly going forward; and my valuable friend Rosenius is as active and useful at Stockholm as Tellström is at Knaften, in Lapland. Many others are coming up to the help of the Lord, and Jehovah Jesus is blessing the work of their hands. The friends of the Redeemer here and with you have no reason to regret what they have done for Sweden; nay, let them be ready to do more. I do not regret the toils and tribulations of my twelve years' residence there. I only wish I were there now."

MISSIONARY ADVOCATE.

The following are the proceedings of the Parent Board on the proposition for a missionary paper.

To the Committee appointed by the 'Young Men's Missionary Society' to correspond with the Parent Board in New York, in relation to a missionary paper:—

Dear Brethren,—Your letter, dated January 27, 1845, was duly received, and as soon as practicable presented to the Board. On motion, it was referred to a special committee. That committee met and reported the following preamble and resolutions, which were adopted by the Board at a special meeting, held Feb. 25th.

Whereas, it is admitted that the circulation of missionary intelligence among our people generally, is of no small importance to the advancement of the missionary cause; and

Whereas, there is in some portions of our work—especially where monthly missionary prayer-meetings have been established—a strong demand for some cheap and convenient medium for communicating such intelligence; and

Whereas, the newspaper form, for such a periodical, seems to be generally preferred; and

Whereas, it appears to us, that if such a periodical is issued at all, it should be under the supervision of our missionary Board; and

Whereas, our brethren in Boston, who have lately projected such an enterprise, and after more mature consideration, have deemed it advisable to transfer the intended publication, with a list of about two thousand subscribers, over to this Board, provided they will publish such a paper on the terms specified in their Prospectus; therefore,

1. Resolved, That it is expedient to discontinue the publication of the 'Missionary Notice,' and to issue a new monthly periodical to be entitled THE MISSIONARY ADVOCATE, to be 'the size of the Sabbath School Messenger,' or half the size of the 'Sunday School Advocate.'

2. Resolved, That the terms of this periodical shall be those which are specified in the Prospectus issued by the Boston Publishing Committee, as contained in Zion's Herald of November 13, 1844.

3. Resolved, That the 'Missionary Advocate' shall be issued under the direction and supervision of a publishing committee, to consist of five; and that until a new one be appointed, the present publishing committee for the 'Missionary Notice' shall take the charge of the publication of the new paper.

4. Resolved, That a specimen number be issued as soon as practicable, and that a copy be sent to every travelling preacher in the M. E. Church, and to as many other persons as may be deemed of importance to the success of the enterprise.

5. Resolved, That this specimen number shall be considered the first number of the series; and that, if practicable, it be issued for April.

6. Resolved, That twenty thousand of the first number be struck off; and that a part of the issue be reserved for the supply of future orders.

Yours, as ever,
REV. J. D. BRIDGE, } Committee.
REV. C. H. PRINCE, }
New York, March 3, 1845.

LUTHER'S ELOQUENCE.

J. M. V. Audin, a Papist and a violent enemy of Luther and of the Reformation, in his life of the great Reformer, thus describes the power of his eloquence:—"Luther was the great preacher of the Reformation. He possessed almost all the qualities of an orator: an exhaustless store of thought, an imagination as ready to receive as to convey its impressions, and an inconceivable fluency and suppleness of style. His voice was clear and sonorous, his eye beaming with fire, his head was of the antique cast, his hands were beautiful, and his gesture graceful and abounding. 'He was at once Rabelais and Fontaine'—with the droll humor of the one and the polished elegance of the other."

"When he has to judge a prevaricating majesty, at least in his eyes, then his eloquence is splendid.—We may apply to him, as Addison has done to Milton, the words of the poet: 'Cædite Troia.' Then is enacted a drama in which the Christian believes he is a spectator of the judgment of the dead. There is a judgment with the fiery eye, holding the Bible with one hand, and in the other the pen which is to record the sentence. The crowned culprit appears in all the pomp of his royal insignia, of which Luther strips him one by one; first taking the crown, then the robe, then the sceptre, and at length the sword of justice. Of the monarch nothing now remains but a body of clay, which has sinned, and all whose iniquities, even to the most secret thoughts, Luther holds up to the public view. The earthly monarch conceals his face, but he is forced to drink the chalice even to the dregs.—He cries out for mercy, but Luther stirs the wormwood. He is forced to dissolve the delusion, otherwise wise would be fascinated. 'Never before was the human mind more profligate.'"

A SUGGESTION.

CHURCH AND FAMILY LIBRARY.

The importance of religious books in promoting uniform and intelligent piety, all will admit; and I think that as a denomination we have done well in providing for the people in our connection. A better collection than that published at 200 Mulberry St., New York, cannot be found for promoting experimental and practical godliness. Why is it, then, that so few of our own, and so many of other publications, are found among our societies? This is an evil, and should, if possible, be remedied. I have for several years thought that a Family Library, containing about 50 volumes of our choice standard works, got up in the similar style and cheap form, would be a very great benefit to our societies; perhaps it would be well to have a case to contain them: the whole to cost about twenty-five or thirty dollars. I firmly believe such a plan would find encouragement. I have also thought much of another Library for societies, comprising from 100 to 150 volumes, including many of our larger works, to be kept as a Church Circulating Library and Reading Room, where there should be kept all our valuable periodicals. This also would be of great value to the young members, and especially to our Sunday school teachers. What think you? What think those of wisdom and experience among us? An exchange of thought on this subject may be profitable.

THE CHURCHES.

WELFLEET, MASS.—Rev. G. W. Stearns writes, March 3:—I saw a proposal in the Herald, some time in December, that watch-night be held in all our churches, having special reference to a revival of religion. I have no doubt the watch-nights were held, but the remaining portion of the request has not been complied with, viz., to publish the result. Such a watch-night was held here on the evening of the 31st of December, commencing with a love-feast, which was followed by a sermon, and then a prayer and Conference meeting, until the flying moments proclaimed the departure of the old and the commencement of the new year. The result was blessed, not only in the increase of the spirituality of the church, but also in the deepest seriousness of the unconverted.—Our protracted meeting followed; which, from beginning to end, was a hallowed, powerful season. There were converted and reclaimed about 25, and the work is still progressing. The Congregationalists are also enjoying an interesting state of religion, and I pray God that the work may spread throughout the entire town, and farther. I have received on probation twenty-seven since Conference, and others will join soon.

Received also two by letter, making in all twenty-nine. I have removed 17 by letter, and two have died, namely, Sister Abigail H. Rich, wife of Thomas S. Rich, in great peace and victory, on Thursday, Dec. 26, 1844. Also Br. Charles Harding, who was lost at sea, together with Capt. Joshua N. Higgins and his two brothers, Henry T. and Edward, sons of Br. Henry Higgins, and (all he had) with James Pettigrew, Dec. 1, 1844. They were doubtless capsize in the bay in a gale of wind, and all perished. We feel grateful for the mercies of God to us, and are endeavoring to consecrate ourselves unreservedly to him.—The state of the church is prosperous and encouraging. One reason which has contributed greatly to our spirituality, in addition to those mentioned above, has been the division of the church into smaller classes. There were but seven classes at the commencement of the year; but we have thirteen now, and from the time of this division we have been rising in enjoyment and usefulness. The society had an unpaid debt on their hands of over \$400, which has been paid, or will be during the present year. Who ever shall be stationed here will find a happy, loving people, and a field for the employment of all the zeal which the most warm-hearted ever felt, to the greatest advantage. O that God may bless us more and more, "till we all come in the unity of the faith, to the perfect stature of men and women in Christ," and at last receive us to dwell with him for ever.

MOUNT HOLLY, VT.—Rev. A. Newton writes, March 3:—I wish to say to the friends of Zion, through the medium of the Herald, that the Lord is with us on the green hills of Vermont. A short time after the session of our last Annual Conference, I came to this place under the direction of the Presiding Elder. I learned that this little branch of God's Zion (in common with others of the present day) was laboring under trials and discouragements. But trusting in Him who has said, "Lo, I am with you in ways," I commenced laboring for a revival of God's work among us, and soon saw indications of good.—Many of the church have been quickened, backsliders reclaimed, and sinners brought to the saving knowledge of the truth. Twenty-nine have joined us as probationers, and the Lord is still with us, striving by his Spirit with such as know not God. Brethren, pray for us, that we may yet see greater things than these.

SCITUATE HARBOR.—Rev. Bryan Morse writes:—Please say to your readers that God has blessed the church in Scituate Harbor of late most signally.—About thirty, as near as I can judge from the best information I can obtain, including those converted and those reclaimed from a backslide state, have been blessed of God. Eight have given their names for church fellowship, and we hope others will soon. I know of no church more fully and heartily engaged in the good cause of God than the M. E. Church in this place.

WEST DIXBURY, MS.—Rev. G. W. Winchester writes, March 5:—I am happy to send you, by Br. Trickey, who is laboring with me a few days past for the conversion of souls, a line stating that the branch of the M. E. Church in this place, has been late, while holding extra meetings, much encouraged and blessed of God. Some of its members, who have been acquainted with it from its formation, think they never saw it on better ground than it is at the present time. Within a few days past, a number of souls have been converted to God, and others are seeking the great blessing of conversion.—We ask the prayers of God's people, that this work of revival may spread in all parts of this town.

SEABROOK, N. H.—Rev. J. Adams writes, March 10:—I would just say that God is reviving his church in this place. Eight or ten have of late been hopelessly converted to God, and the cloud of divine mercy is still hanging over this town. Last Saturday evening, in our prayer-meeting, more than twenty poor sinners bowed down for the prayers of God's people, and we are expecting that this is but a few drops to a more plentiful shower. Br. Blodgett, the stationed preacher in this place, has fallen on account of ill health, and I am called upon to supply at present this place; but we still have his prayers and we hope that the seed that has been sown in time past will be well watered by our tears, that we may gather in fruit unto life eternal.

NEW BEDFORD, FOURTH ST.—We learn from Br. Husted, who has been assisting Br. House, that a good work of grace is in progress in this charge.

DEATH OF REV. W. W. NINDE.—The Ch. Ad. says:—"We learn from an exchange paper that the Rev. W. W. Ninde, of the Black River Conference, departed this life at Delta, Oneida county, N. Y., on Thursday evening the 27th ultimo, and was buried at Rome on the 1st instant. Brother Ninde was one of the delegates to the late General Conference. He was then out of health, and at the ensuing session of the Black River Annual Conference his name was placed on the supernumerated list. He was about 35 years of age."

A NEW MONTHLY.—The New York Spectator says:—"The missionary board of the Methodist Episcopal Church have established a new monthly sheet entitled the Missionary Advocate. The first number is before us, and from the specimen we incline to think it just such a publication as was needed in that quarter. It contains a large amount of missionary information, is neatly printed in the quarto form, and sold at a dollar per annum for eight copies. It is published at the Methodist Book Concern in this city, and any profits accruing will be devoted to the missionary cause."

In Italy there are twenty-three Protestant ministers, who are earnestly and actively engaged in the dissemination of Bible truth. Even in Rome, within the walls, there is an evangelical pastor, who is permitted by virtue of a special treaty between the king of Prussia and the Pope, to exercise the functions of his ministry in that city. All other Protestant ministers must go without the camp, and preach outside of the walls.

PROTRACTED MEETING.

At the Bromfield St. Church, will continue the week. Preaching on Monday evening, and afternoon every afternoon and evening throughout the week. Services at 3 o'clock, P. M., and 7 1/2 in the evening. Ministering brethren from abroad are expected. The prospect for a glorious work of God is good. The church is much revived; numbers of backsliders reclaimed; and some careless sinners have been brought to Christ and are rejoicing in the pardoning mercy of God. To God be all the glory.
March 15, 1845. S. REMINGTON.

BISHOP SOULE.—The New York Spectator says:—"We learn from the Southern Christian Advocate, that this venerable clergyman passed through Charleston, on his way from the Florida to the Baltimore Conference, apparently in good health. And also that he Rev. Drs. Bunting and Newton, as President and Secretary of the British Wesleyan Conference, have acknowledged, through Bishop Soule, the receipt of an address of the General Conference of the Methodist Episcopal Church."

The St. Louis Churches have resolved against division. One of them votes—

Resolved, That in case an amicable adjustment of the differences now existing in our Church cannot be concluded in said Convention, then we recommend we employ said Convention not to divide the Church, but refer the subject for settlement to the next General Conference.

Resolved, That if said Convention shall conclude on a division of the Church, then the delegates to this annual conference are respectfully requested to protest, in behalf of the Fourth street church in this city, against such division, and withdraw from said Convention.

Resolved, That if said Convention shall conclude on a division, we shall ever regard it as the act of a minority, and not of the membership, which we do not feel bound to submit to.

Resolved, That we recognize no right of the General Conference to sanction (as we consider it has done) any preliminary steps to a division of the Church; much less do we concede to any body the power to set off this or any other church from the Methodist Episcopal Church, as a separate and distinct ecclesiastical government, be it "north or south," and that if the Church must be divided, membership are alone vested with such power.

Another votes—
Resolved, That we, the members of Wesley Church, St. Louis, Mo., in general meeting assembled, agree that we are opposed to a division of the Methodist Episcopal Church under any and all circumstances.

We have received a reply to the Pious Circular, respecting the location of the New Hampshire Conference Academy, setting forth that the Committee of the Conference have not correctly represented; but, as we do not wish to flatter the readers of the Herald by local difficulties, we have concluded to refer the matter to the N. H. Conference—they are fully confident that they can give satisfactory explanation. We are glad to give this evidence that our correspondents are disposed to put an end to the publication of matters of local dispute. The Plymouth brethren also within their Circular, in view of the same conscientious. We hope the example will be followed by all churches. Our cause has suffered much by bringing before the whole public such local matters.

DR. OLIN is again visiting our city in behalf of the Wesleyan University. He preached for Mr. Ke on Sunday last.

REV. DANIEL WEBB.—We learn that the health of this venerable and beloved preacher has been poor for several weeks but is improving. A return of his late companion is expected soon.

THE MISSIONARY ADVOCATE, No. 1, has appeared, and is what it ought to be; well printed, illustrated with a couple of good engravings, and filled with short articles. Besides several fine anecdotes there is brief but excellent essays and a good review of the Missions. We fully believe it will be well read and trusted there will not be a Methodist Church in New England which will not receive a large bundle. Baltimore, New York.

BALTIMORE CONFERENCE.—The annual session of the Baltimore Conference met on Wednesday last. All the Bishops were present except Bishop Andrews. Bishop Vaughn presided. We give the news in another column.

HEBREW.—Rev. E. Noyes, No. 79 Lowell St. informs us that he is about commencing studies in Hebrew. Persons intending to join would find it advantageous to commence with the class.

